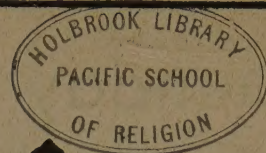


The American Friend



Old Series
Vol. LI No. 18

SEPTEMBER 7, 1944

New Series
Vol. XXXII No. 18

The Arsenal or the Clinic —A View on Conscription

Buy a Sword

By Albert Small

The Quaker Era

By Henry J. Cadbury

Beauty for Ashes

By Howard W. Cope

Bargain Counter Peacemaking

By Philip Jacob

Friends in Annual Assemblies

Yearly Meeting Reports

Race—Labor Strike in Philadelphia

By Howard W. Elkinton

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For September 17—The Kingdom
Established

(II Samuel 2:4-7, 5:1-10)

THE HERO KING

Judged by the moral code of today, David might be spoken of as a man with a checkered career. Few men in Israel reached greater heights but he also knew what it was to pray, "For mine iniquities are gone over mine head; as a heavy burden they are too heavy for me. . . . I am troubled, I am bowed down greatly; I go mourning all the day long." Yet in his day and generation he was spoken of as a man after God's own heart.

The historian's faithfulness in recording the sins and bitter remorse of this hero king, gives us some assurance as we read the record of his virtues.

DAVID'S MAGNANIMITY

Two incidents in the life of David, as given by the writer, have always impressed me. The first was the time when David was fleeing for his life from Saul who had tried repeatedly to kill him. It would seem that Saul had been delivered into the hands of David, who could easily have taken his life yet refused to do so. Even though Saul had broken with Samuel and God, yet David continued to look upon him as God's anointed. There is no question but that the grief of David was deep and sincere when he learned of the death of Saul and his beloved friend, Jonathan.

The other incident occurred after David came to the throne. When there was a transfer of the crown from one family to another, it was the usual thing for the ruler to put to death all of the possible heirs to the throne of the former king. When David's men of war, following this custom, killed one of Saul's sons, thinking thereby to please the king, David had them slain. Jonathan had a small son who was lame from a fall received at the time of the flight of the royal family. This son had been kept in hiding for fear David would have him killed. Years later David found this crippled boy, Mephibosheth, and gave him a home in his own house.

We should not condone the sins of David, nor should we exalt him above measure. His true greatness was shown by his willingness to confess his sins and correct the mistakes of his life in so far as it was possible.

His ability to unite Judah and Israel

into a strong kingdom, paving the way for the erection of Solomon's temple and his glorious reign, has made him forever the hero of the Hebrew people. The great contribution of men like David to the world is not to be found in their ability to rule over others but in their closeness to God and men, their willingness to confess their failures, and their eternal striving for the best.

Questions:

To what extent does a government represent the character of the ruler?

Is it necessary for rulers to compromise their best ideals to hold their position?

P. M. T.

For September 10—David Anointed
King

(I Samuel 16:1-5, 11-18)

DEALING WITH EVIL SPIRITS

When an ego or personality becomes detached or split off from the creative forces in the universe, or from God if one prefers to use theological terms, it seems to become possessed by evil spirits.

These evil spirits, such as jealousy, envy, vindictiveness, or lust for power, take on a dynamic entity all their own and drive the individual off his course. A person who at other times seems normal becomes helpless as a sailing vessel in the midst of terrible storms at sea. Very few people have come to the meridian of life without having felt to some extent the drive of these irresistible forces.

Saul had been made king and to all appearances started out well, only in the end to lose his throne to another and die at his own hand. No doubt many would say today that Saul became a psychopathic case and would be ready to prescribe psychoanalysis.

We are vitally interested in this field because of the thousands of mental patients that are filling our institutions today. Can we avoid the cause and is there a sure remedy?

We do not need to look far to discover the cause of our major problem. True civilization is the unfolding of the abundant life. When young people, who have been trained to use all the creative forces of life to make four blades of grass grow where one grew before, or to help provide enlarged opportunities for men, are forced to take up the instruments of death and destruction, it is so

contradictory to their former way of life that they are unable to make the adjustment. Whatever the issue, no people has ever taken up the instruments of destruction without discovering sooner or later that, like a great plague, they have been fastened upon it. War is only one form of this destructive conflict carried on by personalities possessed of evil spirits.

"Is there no balm in Gilead? Is there no great physician?" Yes, that is the good news. Just as for the man in the tombs, Jesus is still able to banish fear and reunite the person with his Creator. Love, forever creative, is the balm for the sin-sick soul, for perfect love casteth out fear.

The seriousness of this is found in the fact that these persons are unable to find their way back alone, so it becomes incumbent upon members of society to become the mediums through which they can establish contact with God.

It is as difficult to prescribe a formula for the patient or for the helper as it would be to instruct a young man on the way to propose to his sweetheart. Love has a way of its own and provides its own technique. No doubt this is one place where more religion is caught than taught.

One of the greatest services open to the church is to stand in Christ's stead and become an open channel for the grace of God.

Questions:

If God is holy, how could the evil spirit come from Him?

Are demented persons accountable for their acts?

How can Friends minister to the mental ills of returning service men?

P. M. T.

A NATION'S STRENGTH

What makes a nation's pillars high
And its foundations strong?

What makes it mighty to defy
The foes that round it throng?

It is not gold. Its kingdoms grand
Go down in battle shock;
Its shafts are laid on sinking sand,
Not on abiding rock.

Is it the sword? Ask the red dust
Of empires passed away;
The blood has turned their stones to rust,
Their glory to decay.

Not gold but only men can make
A people great and strong;
Men who for truth and honor's sake
Stand fast and suffer long.

Brave men who work while others sleep,
Who dare while others fly
They build a nation's pillars deep
And lift them to the sky.

RALPH WALDO EMERSON.

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The Arsenal or the Clinic

—A View on Conscription

IT has been said that dictatorship is like a modern ship, trim to the last line. Organized superbly for the comfort of crew and passengers, its new and precise machinery purring with power, it is the last word in sea transportation. But finally it strikes a reef and people on board are lost. Such is dictatorship, whereas a democracy is like a raft—it never sinks but your feet are always wet. Certainly this is an inadequate illustration of totalitarianism and democracy. Dictatorship is never so lovely and promising, certainly not for *all* who are on board. Nor can we be too sure of the future and form of democracy, in the short view at least, though convinced of its discomforts.

THE ANSWER OF THE MACHINE

Even so, the illustration is good, for it points toward two types of social order. The one asks for a great controlling social machine, the state being its masterpiece. It attempts to solve all problems, quickly and finally, though ruthlessly. It does not start out necessarily to be ruthless. At first it may speak only about being efficient or being prepared. It represents our machine-mindedness moving over into the realm of social solutions. Men who rightly admire a fine streamlined machine, contemplate a society whose elements gear and function with precision. Like its counterpart, it too would pulsate with power.

To be sure, it might not be created too easily. In setting it up within a nation there would appear some dissident elements, some odd people who prize their individualism too much, but if they are not tolerable they can be coerced or jailed or (a little later in the development) liquidated. Not only would it be a great machine but it would have at its center a motive which not even the idealists can refute—the holy purpose of maintaining world peace. Such may be the popular mind on the maintenance of peace and security through conscription.

The fatal result in this ordering of the national life, is its one and dogmatic answer to the meeting of world or national problems. It is the answer of “smash.” If the bad boy appears somewhere on the world horizon, punish him; if the “mad dog” gets

loose, eliminate him; if a nation or race starts trouble, smash it. It can be done, for the big machine is ready. Only one question is asked, “Is something threatening our peace?” Only one answer is given, “Smash it.”

This order of life does not ask what caused the “bad boy” to appear, or the tyrant to usurp power. It does not ask what social forces thrust him up into the world scene. It does not ask if the troubling nation is hungry, frustrated and dying. It is not concerned with the roots of the trouble for it is designed to *make* men remain peaceful. To be ready to do that is to “be prepared.”

After a while, runs the specious logic, the rest of the world will learn that it does not pay to be naughty. The bad boys will be punished one by one as they appear. Finally they will learn their lesson—that it pays to be good. At the end of this series of punishments the right way will appear obvious. Then we shall relax our system and deal kindly with people who have learned to behave well. Until then the system of “smash” must rule. Peace time conscription is one way to fasten that way of life on the world.

THE ANSWER OF THE ORGANISM

But let us take a look at the raft and the wet feet. We do not want that type of carrier either. We prefer a genuine ship of state. But the cruder, slower way of making progress has its object lesson. For we are concerned not alone with our status just *now*, but more with the *end* toward which we move. We would move more slowly but surely and safely toward our goal though with discomfort.

Democracy in the nature of the case is always uncomfortable and often irritating. It seems to lumber along at the pace of the slowest member, while the rest of us are in a hurry. But hurried as we may feel, we cannot finally move faster than the enlightened judgment and concern of men will take us. If we attempt some kind of high-handed short-cut, we find ourselves on some more costly detour and under the necessity of getting back to the main road.

On the slower democratic way we are supremely concerned about causes. We want to know *why* the tyrants appear again and again in history. We

suspect that the mind of the physician is needed for our human malady. If we are Christian enough we shall turn to the Great Physician at our elbow. We want to know *why* the tragic symptoms of a diseased social order appear now and then in the form of bad leaders and greater wars.

When we look for these causes, they reach in some degree back into our own nation, our own economic policies and into our own hearts. It is wholesome for us to do this. We are more likely to do so, and to prepare the clinic rather than the arsenal for action in the troubled areas of earth, if we do not have the great military machine at hand. We can never, never be saved by social mechanisms alone, but by spirit and understanding working through *appropriate* organization. The big word for our century is "understanding" and the big task is its implementation.

IMPLEMENTING GOODWILL

If that is a valid point then peace time conscription for America is the wrong way. It is the first major move in the direction which many collapsing civilizations have taken. It quenches the regenerative and healing currents of society and the clinical approach to problems, and instead puts a sword in the hands of those who happen at the moment to hold the power of control. One cannot say that conscription for America would bring such a result immediately. In fact, it might prove to be intolerable to Americans. However, it would be a first, easy and dangerous move in that direction. Once started

it might be impossible to turn it back against the ratchets.

There is no workable substitute for the slower democratic process, with its leaven of fellowship and its "weapons" of good will. The scalpel of the surgeon and not the sword of the warrior is the symbol of our effective social tools.

The question of force, of some measure or type, in the controlling of human behavior is yet another problem. There is not space to amplify it here. No social order is discernible in the near future where the use of force in some form will be discarded. Coercion and restraint are yet more than the vestiges of a past age. The recognition of that fact is no argument for conscription.

But we shall have to do much more than oppose conscription, if it is to be defeated. The remedial way of life must be organized and implemented. It is probable that universal conscription cannot be defeated finally unless a greater sense of world security is created and the common channels of world fellowship left less obstructed. In so far as this is done, governments will move from outward coercion to the democratic way of inner compulsion.

There is the crux and sum of our problem and there lies our responsibility. We have a dual task—not only the defeat of a threatened regimentation of our national life, but also the encouragement and sustaining of our government in the creative ways of world cooperation. To do that is to work at the source of our problem.—E.T.E.

The Quaker Era

In Quest of Our Birth Date

By Henry J. Cadbury

IN any present crisis, anniversaries of the past seem like luxuries. The absorption with immediate anxieties and duties has been known to make a man forget even his own birthday. Is the Society of Friends overlooking its tercentenary year? According to Dixon's biography of Penn two great events occurred in England in 1644, the first, the birth of Quakerism, the second, the birth of William Penn. The second is being observed this year, not only by the Society of which he was a member, but also by the city and the commonwealth which he founded. I am not aware of any plans to celebrate Quakerism's tercentennial.

I.

The birth of the Society is not so easy to date. The nickname, Quaker, seems to provide one definite chronological point. George Fox who is sparing in exact dates fixes it to the day, as well as to the person and the place:

Judge Bennet first used it to Fox at Derby on the 30th day of October, 1650. This is repeated by Fox and other friends and need not be doubted, though Richard Hubberthorne told the king in 1660, "That name was given to us in scorn and derision about twelve years since." Every alleged occurrence of the term before 1650 in print or in manuscript has proved to be an error, so far as I have been able to check the original documents. Steven Crisp is probably right when he says: "There was not the name of a Quaker in England when King Charles died." George Whitehead writes to the same effect. Early in 1651 the word appears in print in Thomas Hall's *The Pulpit Guarded*, but its two occurrences there do not indicate any first hand knowledge of a well defined sect. But just as we date the Christian era before the first use of Christian (Acts 11:26), so Fox told Colonel Bennet, "long before thou in scorn called

them Quakers hath the people of the Lord God been known about Mansfield, Nottingham and some parts of Leicestershire and thereabouts."

For the beginning of their movement, as distinct from its nickname, very various dates were given by the early Friends. The title page to a collection of Dutch tracts by Friends dates their rise as about 1648. John Whitehead gives the same year and so did George Keith in an unpublished *Historical Account of the Rise of Quakerism in England*. The historians, Gerard Croese and John Gough, both name 1649 as the natal year. William Caton gives 1650, and Francis Bugg regularly follows him. Barclay's *Apology* (preface dated November 25, 1675) agrees when it mentions "these twenty-five years since we were known to be a distinct and separate people." We may compare a statement of Fox in 1679: "We have been a people these thirty years."

II.

Later dating is suggested by Edward Burrough who, in the Epistle to the Reader in the *Great Mystery of the Great Whore* published in 1659 wrote: "It is now seven years since the Lord first raised us up in the North of England." Margaret Fell speaks in 1660 of "these twelve years since we were a people," but in June, 1698, she tells King William, "We have been a people for about forty-six years," and in April, 1700, she says, "It is now gone forty-seven years since we owned the Truth."

Non-Quaker writers on the Continent show even greater variation, the Germans ranging from 1643 (Fredrick Ernest Meiss) to 1655 (Johannes Lasenius). Voltaire in his famous letters on the Quakers seems to have the earliest date, 1642, while the earlier French *Historic abrégée* (Cologne, 1692) by Naudé says, "about forty-eight years ago," i.e. 1644. This is also the year given by John Whiting in criticizing the contradictory statements in the *Magnalia* of Cotton Mather who in one passage places the origin of Quakerism at Kirby Steven in 1652 and in another at Salem, Massachusetts, "a few years" before those that were so called in England.

III.

These variations of dating are easily understood. Quakerism came to different individuals and to different areas at different times. In George Fox's own career it is hard to say when he dated his own Quakerism. There are passages where he seems to make it begin with his departure from home which he dates, again quite exactly, as September 9, 1643. His *Journal* seems to indicate that he first preached and gained converts in 1647. His most detailed and convincing statement about the rise of Quakerism itself runs as follows:

The truth sprang up first in Leicestershire in 1644, and in Warwickshire in 1645, and in Nottinghamshire in 1646, and in Derbyshire in 1647, and in the adjacent countries in 1648, '49 and '50, and in Yorkshire in 1651, and in Lancashire and Westmoreland in 1652, and in Cumberland and Bishoprick, and Northumberland in 1653, and in London and most parts of the Nation and Scotland and Ireland in 1654. And in 1655 many went beyond seas where Truth also sprang up. And in 1656 Truth broke forth in America and in many other places.

On the basis of this circumstantial passage the current year has good grounds for selection as marking three hundred years of Quaker history. If 1944 is not accepted, what year has a better claim? Yet there is enough uncertainty in the definition of any movement's birth to justify postponing our celebration, if such a course would be more convenient, or prolonging it to include several years.

Reflections on the Race-Labor Strike in Philadelphia

By Howard W. Elkinton

THE strike that paralyzed the transit system in Philadelphia during the past week, has come to an end. At least it would so appear on this Sabbath Day. This morning the army took over the operation of the lines. In each car and bus that now circulates on the streets of the city, two soldiers ride in battle dress. They carry rifles. They are there to maintain order.

At our Meeting this morning at Chestnut Hill several Friends spoke about this strike. We had reached Meeting in several ways; some by benefit of a little gasoline in their automobiles; some on foot and others by "protected" trolley car. To ride to Meeting with two soldiers of the United States army as fellow passengers was a novel experience for some Friends. Almost too novel.

CAUSE OF THE STRIKE

The reason for this strike is fairly single and fairly simple; at least on the surface. It arose because the present motormen and conductors of the city-owned transportation system did not want Negroes introduced to the job of driving trolleys or collecting fares. The Philadelphia Transportation Company has been under much pressure for quite a long time to use Negroes in these positions. The federal government was anxious to spread this labor base and to have this opportunity furnished the Negro citizens. The Negro groups have been very demanding. Many Friends have joined in with their claims for industrial justice. The Philadelphia Transportation Company was reluctant, rather expected trouble, but at last trained eight persons so that beginning with last week they would have been able to take over their new duties. Technically it would have opened "up-grading" to colored persons. Then the whites struck.

Another curious thing about this strike is that it is a wild-cat strike, an outlaw strike, outside the bracket of the usual Union machinery. The men "felt sick" last Tuesday as they reported to work. At the end of the day the tie-up was almost complete with five to six thousand men idle. The Company could not deal with the Union because the Union had authorized no strike. The government could not pressure the Company because, in a way the Company was trying to "do all it could." As the week wore on, many voices plead, coaxed and threatened, with the serious loss of man-days for the city's war industries, gradually bringing Washington into the

scene. The President, through proper machinery, appointed Major General Philip Hayes to take over the operation of Philadelphia Transportation Company Lines. Last night on the radio he "ordered" all Philadelphia Transportation Company employees to go back to work by 12:01 the morning of Monday the 7th. This morning, Sunday the 6th, cars began to crawl with soldiers as guards.

THE DEEPER ISSUE

Underneath the rather simple issue of color there lie a number of deep-seated issues. The worst is fear. It is fear of being displaced from the job by new labor. It is fear that there will not be jobs for the "boys" when they come back. One can follow the trail of fear overseas to Normandy when ex-motormen read that their places have been filled by Negroes. There is even a sub-fear that places may be given to colored ex-soldiers, when the war is over. In brief, this fear for the job is but beginning an anxiety, an industrial fear, that will dominate our home scene in the coming months and years according to Leo Cherne in his book, *The Rest of Your Life*. It is part of the human side of the collectivism in which we live. In addition to the specific fear of the loss of a job, there is the vague fear that, as the Negroes move farther and farther into our industrial order, there will be a loss, a serious loss, to white dominance and white prestige.

These things sound very remote and objective but when one visits, for an evening, on Sharpnack street where the conductors and motormen, our neighbors, live, one realizes how vivid and instant these issues are. If one goes a little further afield and visits on Good Street, a colored area, one discovers how imperative and driving is the hunger for more and better jobs. There is, unfortunately, the element of arrogance on the part of both whites and colored. It cannot be gainsaid or overlooked. We do not have to dwell on the misfortune of bad manners. Happily, so far there has not been much violence.

FREEDOM THROUGH DISCIPLINE

Of most significance to me, however, is the fact that this strike is so wild-cat, so outlaw, so independent. It is like many other such situations in America today. Fortunately the combined forces of law-and-order have managed to avoid widespread and damaging violence of the kind seen in Detroit last year. What

does it mean for five thousand men to be "too sick" to work? It is an index of the lack of social discipline in America. Discipline: what an unwanted and unlovely word in an America that has inherited the freedoms of the frontier!

One stream of thought in the American scene lays great store on the individual's right to do as he pleases. Friends regard the individual with great and loving concern, and yet when individuals coalesce in a social-industrial situation that paralyzes city transit, we find such action out of order, contrary to the public good and unsupportable. Here we see the conflict of two streams of thought; the freedom for which men fight, which allows the American Way of Life for the individual, falling across community interests. We have inherited a very strong emotion from the frontier that allows anyone to do what he wishes, where he wants; at least work where he wants, when he wants. The mischief comes when this interferes with the community, as in this case, with the war effort.

It was very diverting to read a letter in the paper from a Friend who has been loud in his advocacy of peace, condemning the strikers because they not only were unfair to Negroes but at this time giving great comfort to the enemy. There is no doubt that papers in Berlin and Tokio have long since made readers aware of the industrial "chaos" in America. Here again we find confusion of interests, conflict in freedoms. To bring these rights and freedoms and confusion into some sort of working order is the task that faces our country during the next quarter century. If we succeed we shall have peace. If we fail we shall have war.

A CHRISTIAN ANSWER?

In Meeting, Friends spoke to another phase of the situation. What would Jesus do? Jesus spoke over and over again to the individual. To the rich man he said, sell thy goods and give to the poor, not as a "social order" but as the spiritual exercises for *that* young man. We cannot turn to the Gospels for exact instructions as to what to do in a strike situation. Jesus recommended that taxes be paid to Caesar and dues be paid to God; a feature that is sometimes overlooked by those zealous after this world. Although it is always well for us to seek the measure of Christ we cannot expect to find exact answers imbedded in the Scriptures for our convenience. We can expect to find a teaching that will quicken the quality of spiritual discipline.

It is probably a good thing for persons sitting together, after the manner of Friends in divine worship, to seek wisdom of God in connection with a strike. It is healthy for concerned Friends to

share their thought on such serious social-conflict subjects. It is very timely that we address ourselves to the demands of the new social disciplines which will be required of us, by the closer-living world in which we live. We must have a deeper understanding of the elemental cleavages that exist in this society and not try to glide over them with some smooth phrases or slogan-thinking. The issues of race are very deep in our democracy. There is withal something of a shock to ride to Meeting with soldiers in full battle dress.

FROM WORLD COMMITTEE AMERICAN SECTION

The summer meeting of the representatives of the American Section of the Friends World Committee for Consultation, meeting with the members of Ministry and Oversight of Wilmington Yearly Meeting, considered the spiritual health of the Society of Friends. An answer was sought to the challenging question, "Are We Ready?" which Rufus M. Jones has expressed as his concern for the spiritual preparation of our Society for the tasks and tests ahead.

It would be unfortunate if we considered ourselves entirely ready, for in all penitence and humility we must confess we are not yet spiritually prepared. The absence of live and quickening interests in many of our meetings on Ministry and Oversight, as well as in our Monthly Meetings, is an evidence of our lack of discipline in personal devotion and in vital experimental living at the source of spiritual forces.

This consciousness of weakness and insufficiency is essential before we can turn to the creative and constructive work ahead. It is good for us to ask ourselves what is wrong with the Quakers for we must confess that too often we have run away from pressing social problems and have also neglected our spiritual growth.

We have in the past and in the present been challenged by a service of love to meet the material needs of the world. We recognize the value of this human service as an expression of the love of God for his children everywhere; but we are convinced that the spiritual needs of our day are greater than the need for bread or clothing. It is man's hunger for God in which he finds the fullness of life through the redemptive power of the cross to which we are called to minister. But to minister to the world's spiritual needs we must devote ourselves to a discipline of serious and steady training. As seeking disciples of the Christ, we must be ready to learn, from the daily needs of our own communities how to minister to the spiritual and material needs of our fellow-men. When we

have mastered this immediate discipline and service we will be better prepared for service in the wide world. To this mastery of a needed discipline we are committed.

Our awareness of the great spiritual hunger in the world fills us with a new sense of our inadequacy to meet the need. We know that our strength and power is not enough, but we need the power of God which comes to us in the spirit of Christ. We know that our spiritual dynamic comes from God and only as we live in constant contact with Him can we receive that power. We confess our need of strong spiritual leadership to help us in this discipline but we know that is not enough. Each one of us as an individual must have a vital personal religious experience. We are not going to have movements—the responsibility lies with the individual. This is our terrible responsibility which devolves on each of us. This inward experience of Christ will give us power to be better prepared for our ministry to the suffering world.

Perry Hayden, successful miller and prominent Ohio Yearly Meeting Friend, might well be dubbed "Premier in Stewardship." With the cooperation of Henry Ford, who furnished the land, he has harvested and threshed the fourth crop of wheat from the multiplied cubic inch of wheat sown three years ago. Henry Ford was present this year to help celebrate the harvesting of the fourteen acres. Next year it is estimated that it will cover two hundred acres, and in the sixth and last year will cover from fifteen hundred to three thousand acres. The chief product according to Perry, is the tithe deducted each year, which will amount to "thousands of dollars." No wonder we are reading about Ohio Yearly Meeting on stewardship.

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Bargain Counter Peacemaking

By Philip E. Jacob

SAMUEL LEVERING, and to a lesser extent, Kenneth Boulding, in the articles on the "Application of Friends' Peace Testimony," seem to share the widely current illusion that peace can be purchased at a bargain, with the right political formula—world government—and a modest, not too painful, use of force. Lasting peace will, I fear, prove far more costly and difficult to secure. We can only get rid of war by attacking its roots, deep-bedded in human self-interest. This will be hard and extremely painful, but possible, if men and nations will pay the price of self-restraint out of a decent respect for the welfare of others.

WAR IS ROOTED DEEP

The other writers and myself apparently disagree quite fundamentally with regard to the nature and causes of war itself. Both Samuel Levering and Kenneth Boulding maintain that war is simply a political institution which flows from the independence of nations and the lack of world political unity. They insist that the abolishment of war depends ultimately upon abolishing the independence of nations.

War, however, flows not so much from the independence of nations, as from their unrestrained selfishness, their twin drives for power and for security. The selfishness of nations in turn goes straight back to the selfish attitudes of the individuals who constitute them. As long as peace planners simply sugar coat the poison of self-interest, the world will continue to flounder in the tragic paradox where everyone longs for peace but is inexorably drawn into total war.

Samuel Levering claims that in the course of history men have steadily enlarged the areas within which they live at peace with one another, as they have extended the scope of common government, from family, to clan, to tribe, to feudal group and finally to nation. He is therefore hopeful that the establishment of world government will make the whole world one "peace area" and quickly eliminate all war.

He fails to recognize, however, that simultaneously with the growth of "peace areas" among men, vastly increased violence has occurred between these areas. Individual combat was replaced by tribal feuds. With the growth of empires and nations came imperial and international wars. Each time men formed new and larger social units, they engaged in ever more suicidal conflict with those outside their own group. Wars and violence may have flourished

In three constructive articles Philip E. Jacob, Samuel R. Levering, and Kenneth E. Boulding have written on the application of Friends' peace testimony. Here begins the series of three rebuttal articles.—Editor.

in the days of the Old Testament and the turbulent fifteenth century. But what century can boast the record of the last hundred years, during which Germany fought six wars totalling ten years, the United States five wars lasting eleven years, Great Britain thirty-eight wars aggregating sixty-four years, and then all of them together with forty-five other nations, plunged into the present holocaust?

Self-interest permeates the whole fabric of international relationships and has become a far more powerful and destructive force than at the personal level.

Peace was established within the national community, not because of a growing sense of humanity but to make more effective the pursuit of the selfish interests of its members at the expense of those outside. Consequently a new and more intense level of conflict has emerged among men, rather than an increased assurance of peace.

War is rooted equally in the selfishness of the "aggressor" and the selfishness of those who seek simply to protect themselves and to hold what they have. Obsession with personal and national security generates an unreasonable fear and hostility towards any who may jeopardize it. The more we seek our own security, the more certainly will our security and life itself be utterly destroyed in war. In the life of nations, as in the life of individuals, the fateful admonition applies, "He who seeks his life, shall lose it."

MORAL IMPERATIVE IN PEACEMAKING

The seeds of war are planted so deeply in human selfishness that we cannot bypass "personal peacemaking" in the struggle to end war. I cannot agree with Samuel Levering that there is a distinction between eliminating the political institution of war and achieving peace within the human heart. Kenneth Boulding rightly urges a thoroughgoing synthesis between personal and political peacemaking.

A man's political actions will never get far ahead of his personal moral principles. The elimination of slavery came only after a long, slow growth of the human conscience applied to this

problem. Only as men came to feel the complete wrongness of slavery were they able to master the impulses of self-interest which had perpetuated the system.

This experience emphasizes the tremendous importance of tackling the problem of war at the moral level simultaneously with the political. No matter how much people may think they want peace, their own everyday shortsighted selfishness will lead them to espouse national policies which will surely produce war. They will insist upon high tariffs, exclusion of Asiatic immigrants' occupation of "enemy" countries—all in the name of their own peace and security and prosperity.

The mere organization of world government will not overcome this narrow political selfishness, but simply provide a new arena for its expression. International institutions cannot prevent war unless they rest upon a strong foundation of world opinion deeply concerned, not about personal or national security, but about the common welfare of all men.

Such opinion will grow as people apply to their nation's policies the same moral standards they generally accept for their personal behavior. When they see the inescapable sequence of personal self-interest, national self-interest and war, and accept for their nation, as well as for themselves, the imperative, "love thy neighbor as thyself," the roots of war will gradually dry up.

At this point, Kenneth Boulding comes dangerously close to advocating a double standard of conduct for pacifists. He cautions us against giving "too much advice to the King," or urging governments to adopt the policies which we feel are consistent with our moral principles. Yet how can a person maintain his full integrity if he does not urge his country to follow a course which he believes to be right? In no other way can national policy be brought under the dominance of moral judgment. The refraining of a pacifist from doing all in his power to make his country a cooperative, responsible, unselfish member of the family of nations is certainly a withdrawal from his responsibilities as a citizen, if not a shirking of the imperative of his moral convictions.

CAN GOVERNMENTS "ENFORCE" PEACE?

The institution of government itself cannot guarantee peace, no matter how much power is at its disposal. Whether or not a government helps eliminate violence within, or war without—that

depends entirely upon the kind of government it is. Walt Whitman's lines are timely.

"Were you looking to be
held together by lawyers?
Or by an agreement
on paper? or by arms?
Nay, nor the world nor any
living thing will so cohere.

Government will only promote peace if it fulfils two primary conditions. First, it must continually serve the common welfare of all its people. It dare not become the instrument of a segment to dominate and coerce the rest. Internal tension would explode into Civil war or drive the country into external aggression.

Second, a truly peacemaking government cannot seek to promote the power or even the security of its people, without regard to general human welfare. Pursuit of external security drives a nation to dominate others as a means of protecting itself. This is the stuff of which wars are made. No matter how "peace-loving" a people may think they are, if they look on government to provide them with "security," they are potential war-makers.

The experience of our own government demonstrates how war results when these conditions are not met. The United States Constitution provided a beautiful framework of federal government to promote both the "common welfare" and the "common defense." It did not prevent an almost suicidal Civil War and a series of international wars. Why?

The Constitution did not resolve the fundamental issue of slavery and the cleavage cut so deep that the government could not possibly serve the "common welfare." Therefore it could not maintain peace. On the other hand, the illusion of security a "common defense," can amount to nothing other than alliance, cloaked in the mantle of international authority.

Real world unity which will make war impossible will result not from a pooling of power and the trappings of world government, but from a growth of mutual confidence among the various nations, and the emergence of a common sensitiveness for the welfare of all men.

SELF-RESTRAINT AND COOPERATION

To get rid of war we should direct our national action along two lines: first, self-restraint from policies of intervention and imperialism; second, the practice of international cooperation by joining whole-heartedly in the work of international functional agencies whose central object is to promote human welfare regardless of nationality.

Many of the immediate national policies proposed by Samuel Levering and Kenneth Boulding are completely consistent with this approach. We all agree that our country should give up its "right" if it ever had one, to attack other nations. We favor the limitation, reduction and international control of armaments. We agree that we should refrain from actions injuring the welfare of other nations such as arbitrarily raising tariffs, and excluding immigrants on the basis of color. All these are acts of national self-restraint, bringing the policies of government within the scope of the moral "standard of universal responsibility," as Kenneth Boulding puts it.

The three of us also support participation of the United States in agencies of international cooperation like the International Labor Organization and the United Nations Relief and Rehabilitation Administration. By this means, the people of the world can gradually gain the habit of working together on common problems and secure natural confidence.

Samuel Levering claims, however, that if we carry national self-restraint to the point of non-intervention in the life of other countries, we become "isolationist" and head straight into world anarchy. This he feels will cause war even more surely than the attempt of some nations to coerce others by force.

Whether non-intervention will lead to anarchy and war depends entirely on its motivation. I quite agree that selfish isolation for the purpose of protecting the United States or advancing its welfare at the expense of others, will lead to unfortunate results. It is quite another matter if non-intervention reflects a determination not to dominate others and a voluntary restraint of our power. Then the policy will generate further confidence among nations and undergird international cooperation at points of mutual interest. The whole-hearted declaration of United States non-intervention, without reservation, by Cordell Hull at Montevideo in 1933, ushered in the most satisfactory period of inter-American relations. In contrast, the present policy of sanctions and coercion, applied to Argentina, seems to bring nothing but bitterness and recrimination.

If one nation agrees to assist another nation that is attacked, as Samuel Levering urges, it will open a sure path to further international war. Only by a staunch determination to refrain from all war, no matter what the pretext, and stern self-restraint from forceful intervention in the affairs of other countries, will the United States and the world move from the brink of war and toward an enduring peace.

CPS REFLECTIONS

Some months ago a CPS man of unusual ability and scholastic attainment was asked: "What has CPS meant to you?" He replied: "I have learned what it means to be Christian."

A man from another denomination, in one of our Friends camps, recently wrote these lines in a personal letter:

"I have not made any definite plans as to what I shall do in the post-war world, but I have several ambitions. I would like to help in reconstructing the broken homes and broken spirits of the European people; but, because of family responsibilities, I hesitate to make plans along this line. I have also thought of studying for Christian leadership. Another ambition is to live in a rural Christian community, and be a brother to all men and aid in creating a cooperative spirit between people and also to help as many as I can."

Another young man, a member of a typical Friends Meeting, wrote the following testimony:

"Even though I like to work with the Forest Service and be out of doors and close to nature all the time, I don't think I could last too long in this work—because of its isolation from groups of people that need help in one way or another. I greatly love to work with people. People, people, people, needing help, physically, spiritually, morally, recreationally, are calling to me from everywhere. The thing I would like most to do after the war is to spend a year or two, or maybe my whole life, in relief and rehabilitation. If these possibilities are not present, I'd like to work in some of our mission fields or perhaps in one of our city slums. The place doesn't matter. The fact is that I feel I am being called, more and more. . . . The position of CPS men in the post-war world is uncertain, but I have faith enough in people and in God to believe that we will find our place by His guidance and our willingness to follow."

Dr. William Axling, an American Baptist missionary who recently returned with other Far East internees on the Gripsholm, reports that, "Kagawa continues to be the most outstanding Christian personality and influence in Japan. Under the evangelistic board of the United Church (of Japan) he moves from city to city, carrying on a quiet campaign centered in the churches with a view to strengthening the Christians and helping them to maintain their morale." Dr. Axling emphasized that Christianity was still alive in Japan.

—The Friend of Australia and
New Zealand.

Quakers Engaging World Issues

A Report of North Carolina Yearly Meeting

By Floyd Moore

FRIENDS of North Carolina Yearly Meeting met at New Garden Meetinghouse, Guilford College, from the seventh to thirteenth of August for the two hundred, forty-seventh annual session. On second day evening, when Virgil Pike read from the Sermon on the Mount before Elbert Russell's opening address, that "the rain descended, and the floods came, and the winds blew," at the same moment there came a deluge upon the firmly built meetinghouse, briefly halting the reading while windows were shut to guard against the rain and the winds. From that night through the remainder of the week, there was warm sunshine and a clear sky as a setting for periods of worship, meetings for business, considerations of social and spiritual concerns of mutual fellowship.

FACING OUR TESTIMONIES

In his opening address, Elbert Russell evaluated the Society of Friends and concluded that it has been in a process of erosion. He pointed out evidences of its decline. "I should suspect," he asserted, "that two-thirds of our membership do not share our traditional peace testimony." But rather than becoming discouraged, he thought that we should be challenged by these facts, for the changes that are coming about may bring growth. He contrasted the emphasis on justice, which is frequently paramount in time of war, with the belief in unlimited love. This important distinction he regarded as emanating from our concept of God. It is the faith of our Society, he emphasized, in a God of love as demonstrated in Jesus, and we must recapture and re-live this faith in spite of its consequences, if we are to invert the process of erosion that is going on in our present civilization.

In another session, given to a consideration of "New Aspects of the Race Problem," Elbert Russell outlined with clear conviction the hypocritical treatment of so-called minority races and called upon Friends to act in constructive channels rather than to sit passively in a theoretical testimony inherited by the Society in the present era. "The myth of inherent racial inferiority is gone; now we must get rid of this fiction, for all races are essentially one," he said. Dr. Russell outlined the remarkable progress of the Negro in North Carolina, and elsewhere. They have grown, he asserted, "in education and wealth. As they obtain wealth and education, it will be increasingly difficult to say that they belong to an in-

ferior race. We are beginning to discover that given an opportunity, they can develop as anyone else. In capacity, in character, in all that makes human nature, they are our equals or potential equals."

Seven members of the International Service Seminar in session at Guilford College presented a program on features of the countries from which they come. Led by Edwin Duckles, southern secretary for the American Friends Service Committee, the following members participated: Fernando Caballero Marsal, Paraguay; Danilo Pineda, Honduras; Manuel Nunez, Argentina; Marjorie Ho, China; Maria Tubelis, Lithuania; Dorothy Fujita, Hawaii; and Ruth Williamsen, Guatemala. Friends were impressed by the necessity for consideration of each country in the light of its own economic, political, geographical and cultural conditions, together with the cross-currents of influence operating on the various countries.

WE FACE FORWARD

Clyde A. Milner, president of Guilford College, reported on the completion of a decade of service in the presidency, and announced plans for significant additions to the building program of the institution. He pointed out that the College had maintained a sound financial condition even though the men's enrollment was considerably reduced.

Observance of the William Penn Tercentenary was held on Thursday evening with an address by William Wistar Comfort on "William Penn's Religion and Government," in which he discussed the background of Penn's religio-civic government and analyzed some of the motivating factors involved in the founding of Pennsylvania. Concluding with penetrating insight into the timeless character of the great Quaker statesman, Dr. Comfort said: "The sacred rights of the individual conscience formed the central pillar upon which Penn was to build his state. . . . If Penn's principles, based on arbitration and goodwill, could be further explored today, he would have made a nearly perfect score of accomplishment in the eyes of posterity."

Periods of worship and meditation were led on four mornings by W. O. Mendenhall, whose convictions and leadings drew Friends closer into divine communion in the midst of concentrated discussions of plans for the coming year. He also spoke one evening on the work of the Civilian Public Service camps

which are testifying to the possibility of freedom of thought and conscience in a world at war. He regarded this country as being under a very definite threat of fascism after the war if we get peacetime conscription. He urged that people who think this war is justified work together with pacifists and conscientious objectors in opposing general conscription and maintaining the right of individual conscience.

In reporting for the Civilian Public Service Board, Byron Haworth said there is evidence of declining interest in the boys in CPS camps, both by reason of decreasing contributions and by lack of visitation and correspondence. He urged North Carolina Friends to continue their active interest. Hubert Garner, of Gatlinburg CPS described conditions in his camp and asked for increased concern.

A report presented to the Yearly Meeting following an address by Howard Kershner, approved plans for the feeding of European children and urged Friends to write to the White House in support of their convictions.

Forrest Comfort, Narbeth, Pa., director of the International Service Seminar, discussed his experience with a children's meeting, commenting upon some of the formal difficulties as well as some of the rewarding observations of spiritual growth.

OTHER RESPONSIBILITIES

Raymond Binford spoke as a representative of the Fellowship Council and Ray Newton discussed some of the work of the AFSC. Charles Thomas addressed Young Friends, insisting that "If Christianity is going to mean anything, we must do something about it." The Yearly Meeting and the College announced on Young Friends Day the awarding of sixteen scholarships to members of the eight quarterly meetings. The recipients were: Martha Belle Edgerton, Mildred Ridge, Lena Mae Adams, Elizabeth Ray, Dan Beittel, Marjorie Henley, Binford Farlow, Leo Moser, Annabelle Taylor, Thomas Davis, William Harmon, Geraldine Whitley, June Hinshaw and Muriel Windsor. First and second alternates are Wayne Loflin and Jessie Dean Russell.

The Yearly Meeting approved a budget of \$19,777 for the next year, an increase of approximately \$2,500. Helen Binford was selected for part time extension service in the Yearly Meeting in promotion of religious education. The committee on evangelism and church extension recommended the employment of a minister full time for work at large in the Yearly Meeting. This was approved.

Fredric Carter reported on his first year as executive secretary of North

Carolina Yearly Meeting, in which he has visited in Meetings throughout the eight quarters.

Speaking on the topic, "A Doctor Evaluates Alcoholic Beverages," Dr. Frederick R. Taylor, of High Point, analyzed from a medical point of view the effect of alcohol and deplored the social approval which it has gained as one of its worst features.

THE YEAR AHEAD

The Yearly Meeting approved the suggestion of the Permanent Board to set up executive offices for work of the Yearly Meeting, in the Mary E. White house on Friendly Road, Guilford College, at the earliest advisable time. The house, property of the Yearly Meeting, is now used as a residence.

Clerks of the Yearly Meeting, who

were also approved for the ensuing year, were: Algie Innman Newlin, presiding clerk; Dorothy Lloyd Gilbert, assistant clerk; Byron Haworth, reading clerk; and Robert Crow, announcing clerk.

In the closing Minute, Algie Newlin said: "In the two hundred forty-seventh annual session of North Carolina Yearly Meeting the needs and calls of mankind in anguish have crowded upon our consciousness and have brought us face to face with God and with the mounting task of Friends today. The voice of God has come to us through the lips of man. We have felt his message breathed through lives grown radiant with beauty and gentle power; it has come through the tender silence which shuts us in with God alone. We see our task in the light of God's love. We pray that we may not fail in the year ahead."

Facing the Question, "Are We Ready?"

Report of the Wilmington Yearly Meeting

By Helen Louise Wood

UNDER the shadow of the present conflict, and in the realization of the testing times which lie directly ahead, Friends of Wilmington Yearly Meeting convened in their fifty-third annual session, eight month, 14-20, 1944, on the beautiful College Campus at Wilmington, Ohio.

In the opening of the meeting Friends seemed to adopt for themselves the concern which Rufus Jones so ably expressed, "Are We Ready?," and in the various sessions throughout the week we were reminded through sermons and scripture that we must "bear witness to the light, seek the Christian way, and if we are to meet the needs of a suffering world we must be concerned over the spiritual health of the Society of Friends." Most of the meetings were well attended and thirteen Friends were present from our quarter in Tennessee. We missed the faithful service of J. Edward and Daisy K. Ransome, our workers in Monroe County, Tennessee. They had been in attendance for twenty-four years consecutively—ever since they entered upon their mission—but Edward was taken seriously ill and was not strong enough to make the trip.

WITH THE WORLD COMMITTEE

The summer meeting of the American Section of the World Committee for Consultation was held on the campus just preceding Yearly Meeting, merging into our meeting, and therefore we enjoyed three of their open sessions. Sunday night, Irene Pickard and Thomas E. Jones spoke on "The State of our Society." Monday afternoon many messengers from sessions of the World Com-

mittee challenged us by asking such questions as, "Are we ready to take the leadership of a world reconstruction?" In answer, they urged us to foster a program of personal rededication. Monday night we were premitted to hear a panel discussion with Anna Griscom Elkinton, J. Passmore Elkinton, Irene Pickard, and Errol T. Elliott participating. The topic was "Spiritual Leadership Today, and Modern Trends in Quakerism." Through this discussion we were led to see the needs of our society, and some ways for their solution.

At the Monday and Friday morning sessions of the Meeting on Ministry and Oversight, many people felt that our ministry was not speaking to the needs of the majority of the people. "The Christian church offers the only solution to the world's troubles. Someone must lead on, must witness for Christ. Is it I?" It was reported that Robert Hadley has been recorded a minister by Center Quarter this year.

In the organization of Wilmington Yearly Meeting, all clerks and assistants continued in office, except the Recording Clerk, Ada A. Greene, who resigned. Bessie B. Haworth was named to that office, and Lucille Carroll was selected to be her assistant. Howard McKay is continued as Presiding Clerk.

Devotional periods throughout the week were inspiring. The early morning meetings were especially helpful. During the week, Milton Hadley, Robert M. Jones, Millard Jones, Edward Linton, and Richard Newby brought special messages.

The Epistolary Committee handled the presentation of the various Epistles

very efficiently this year, and many expressed their appreciation of this fine service. Excerpts from the American epistles were read by members of the committee. Messages from foreign Friends were read at the worsnip services. Again Mary H. Terrell read the London General Epistle. She has a sister in London, and her description of the scenes there is always an interesting introduction for this letter.

OUR DEPARTMENTS SPEAK

"Bearing witness to the light" was the subject for Tuesday afternoon. The session was in charge of the Committee on Evangelism and Church Extension. Milton Hadley was the principal speaker. He said, "Darkness is prevalent now, so there is more need for lighted lives. A candle despised at noon will be a great help at midnight. All communities have some darkened corners that you could light up if you so desired."

On Wednesday afternoon, Millard Jones presented the work of the Public Morals Committee through his address, "Laws of the Harvest." Wednesday night was a high point of our meeting when Burritt Hiatt, who recently has returned from internment at Baden-Baden, Germany, correlated accounts of his experiences there with his solution for winning the peace. He said, "Character is not a national thing; it is an individual matter. Instead of doing something we can be something. The human spirit can win the peace."

The Christian Education Committee presented their work on Thursday afternoon. Errol T. Elliott brought a stirring message. He said, "Beaten paths are for beaten men. If we are going to make progress, we are going to have to use the subsoil of peace. Education must be Christian if we are to change the world."

Jeanette Hadley presented the work of the Committee on National Legislation. The Peace and Service Committee presented Norman Whitney who spoke on the subject, "When there is no peace."

A Missionary Forum was held just after noon each day with many very interesting speakers. Thursday's forum was a memorial service for Virginia Peelle, who passed away during the year. She had served the Yearly Meeting Missions' Committee in so many different positions so ably and so well that her going is a great loss. The missionary dinner was held Saturday evening in the basement of the Wilmington Friends Church, and was well attended. The excellent program was in charge of the Linton family from Tennessee. Violet Linton drew with colored chalk the picture of the setting for the "Stranger of Galilee" while her husband sang that beautiful hymn. When it was finished, the glow of the many colored

lights made the scene inspiring. Edward Linton then showed moving pictures which he had taken of his work in Monroe County. Their sons, Mark and John, sang two hymns, playing their own accompaniment on the guitar. We all felt a little nearer our mission field in Jamaica when a long friendly letter was read from Wendell G. and Faye Farr.

YOUNG FRIENDS AND EDUCATION

The Educational Dinner was attended by sixty-two Friends who at some time in their lives had been connected with a Friends' school, either as teacher or student. Dr. Willis H. Hall was the chairman and toastmaster. Dr. George Howgate was appointed his successor for the coming year. The speakers for the after-dinner program were Professor MacDonald of Wilmington College, who spoke on Quaker education from the outside; Milton Hadley of Quaker Hill who spoke on Quaker education from the inside, and Wilmer Cooper of the CPS camp in Trenton, North Dakota, who spoke on Quaker education meeting a crisis.

Young Friends of the Yearly Meeting held their conference from Tuesday until Sunday of the same week, arranging their programs so that we could share some of our meetings together. Friday night was a session set apart for them. After presenting their report, and the report of the Young Men Friends' Fellowship League, Genevieve Hadley led in devotions in a way that was timely. Norman Whitney of Syracuse University, New York, brought the message on, "If I Were a Young Friend Today, What Would I Do?" He illustrated each of the four ideals which he holds for Young Friends with a scene from the play, *Family Portrait*. This address was most challenging for young people.

Junior Yearly Meeting was in session every afternoon throughout the week. The attendance was good, and the children were interested in their work. They completed very pretty notebooks for a display in the auditorium, and made blotters for each minister present.

New interest and life were brought to our Yearly Meeting with the addition of the Cincinnati Friends Meeting from Indiana Yearly Meeting. That service was held on Friday afternoon, when the letter granting their release was read. Jane M. Carey, head of our Meeting, gave Burton S. W. Hill, pastor of Cincinnati Meeting, the right hand of fellowship as we sang, "Blest Be The Tie."

A JUBILEE YEAR

The climax of the week came on the closing day, Sunday. It was the fiftieth anniversary of the founding of the American Friends Board of Missions in Wilmington, August 20, 1894, and all of

the services centered upon this theme. Errol T. Elliott brought the message of the morning; and in the afternoon our missionaries were introduced, as well as seven persons who had been present at that eventful meeting fifty years ago. The afternoon messages were brought by Christina Jones and Merle Davis. The program for the night was a pageant written by Beatrice Folger, based on the missionary work of Friends since 1894. It was written in seven episodes and

each episode was presented by Young Friends from the different Monthly Meetings.

Thus at the close of a week of God's choicest blessings the concluding Minute was read, "Under the covering of the Holy Spirit we now face the question, 'Are we ready?' This is our crisis, too. Only with the renewal of spiritual life and power in each of us can we match this hour. To the way of Christ we are committed."

Beauty for Ashes

A Sermon by Howard W. Cope

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace;—that publisheth salvation;—to give unto them beauty for ashes."—Isaiah 52: 7; 61: 3b.

EVER since man's tragic disobedience in the Garden of Eden, two opposing forces have been at work in the world, namely, the forces of good and of evil. The battle between these two great opponents has raged throughout the intervening centuries with disastrous results. We are reluctant to admit that the forces of evil have been more aggressive, wide-awake and insistent than the forces of good, resulting at least temporarily in the supremacy of evil. St. Paul puts it in his Ephesian letter, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

These two ways are vividly symbolized in our subject matter, beauty and ashes. Let us think of their meaning and implication. Ashes are the final state of dissolution. In the realm of the material, they are the earthly or mineral parts of combustible substances remaining after combustion or decay has taken place. Speaking symbolically this is equally true, but far more tragic, in the realm of the moral and spiritual. Here it means that all that is finally left of that which we seek solely for ourselves—self-righteousness, self-will, self-sufficiency, and self-satisfaction—are dangerously inflammable and may be reduced to ashes. In fact, you may carry this symbol over into any realm of life you choose—social, political, material and even religious—and the result is quite the same.

Anticipating an honest answer, let us make a few inquiries from those who know. For instance, let us ask the pleasure seekers who seem to revel in high life and give themselves without reserve to one social whirl after another. They despairingly cry out as they leave

the deserted banquet hall at the end of life's trail, "Ashes, ashes!"

Ask the politician, who through trickery, gang pressure and political chicanery, has "sold out" and has become merely a political stool-pigeon, what he thinks of his venture into politics. Hoarsely he will reply, "Ashes, ashes!"

Speak to the materialist, who has given his time and efforts to attain material success, about his moral and spiritual security. He has money, yes, even beyond his ability to spend or invest. Ask him about his bank account, his mills and factories, his countinghouse and his palatial home, his social prestige and presidential banquetings. Ask him if these things bring satisfaction, and, if he is honest, he will cry out of his inmost soul, "Ashes, ashes!"

Even in the realm of religion our symbolism holds true. There are few, if any, of the world's millions, who do not have some kind of a religion and worship some sort of a god. However, regardless of rituals, ceremonies, and obeisance, sacrifices and suffering, if the heart has not been transformed by the grace of God, all will come to ashes.

From this rather drab picture, let us now turn to the other word found in our subject, "beauty," and here we find something, the content of which the human mind is unable fully to comprehend. The most man knows about beauty is measured with his senses and its varying degrees are determined by color, delicacy, symmetry and one's ability of appreciation. Thus we speak of a beautiful face, rose, tree, voice, or character. The most beautiful things of life are invisible to the human eye. In fact they cannot be weighed, measured or even estimated. Who can measure the beauty of God, the beauty of character, the beauty of nobility, the beauty of joy and contentment, the beauty of eternal peace? God delights in beauty. His whole creation is filled with it. Is it any wonder the Psalmist cried out,

"Let the beauty of the Lord our God be upon us!" Beauty is a relative term and its true evaluation is a personal matter, each one determining for himself its comparative appeal and his own response.

In our text, the prophet is making no reference whatsoever to the physical man. He is giving vent to his admiration by saying, "How beautiful is the spirit which motivates one to go forth into life's rugged places, as a bearer of good tidings and a publisher of peace and salvation." He then announces his own life's calling, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty

to the captives, and the opening of the prison to them that are bound, to comfort all that mourn." Then in great ecstasy he seems to reach the acme of his holy calling as expressed in these words, "to give unto them beauty for ashes."

Think of the ashes of burned-out and wasted lives all about us and around the world—dissipated lives, blasted hopes, broken homes, disappointed ambitions, unrequited love and unsatisfied hunger—"ashes, ashes!" However, this dark cloud is pierced with a ray of hope. In the place of all this waste, decay and ugliness, God offers beauty—beauty of life, strength, character, nobility, peace and eternal security—"Beauty for Ashes."

Send Food and Clothing Now!

ARE you feeding in occupied countries?" is a question asked the Quakers daily in letters from church groups, from teachers and students, and from other concerned individuals in all parts of the country. These communicants are well aware of the appalling malnutrition which war brings to conquered peoples. "If the Quakers are helping the distressed in enemy occupied lands, and if the occupying forces still honor Quaker property, guaranteeing its distribution to those for whom it is intended, then how can we help?" these letters ask.

The answer is definitely "yes," both to the feeding question, and to the query on the inviolability of Quaker supplies, in so far as France is concerned. Food is still being sent to France by the American Friends Service Committee, with the cooperation of the British and American governments.

Food is distributed by French Quakers whose relief agency is called Secours Quaker. Supplementary meals are being given daily, under the supervision of the International Red Cross, to the school children. This work is the continuation of the American Quakers' work in France which came to an end in November, 1942, by the total occupation of France. Recently, a report has come through from occupied France telling how French Quakers have been able to continue relief operations. In Toulouse, two hundred, fifty grade school children receive a noon meal each day at the Supplementary Feeding Center.

This small scale feeding, carried on in other French cities as well as in Toulouse, is pitifully inadequate, but it is a step toward saving human lives. Food supplies to carry on this work are purchased in Portugal and Switzerland through licences granted by the United

States Government and paid for by humanitarian Americans. The Quaker office in Madrid reports the availability of sardines in oil, sugar, and milk in Spain for the children of France.

Next to food, clothing is the most vital necessity in a war torn country. Realizing this, the Service Committee is making available ten tons of clothing for distribution in the emergency period directly following military operations. Shoes and clothing for men, women, and children are included in this shipment to be held in readiness in England or North Africa. Many times this tonnage will be needed to help clothe the ragged after World War II.

To be prepared to answer the call for clothing from whatever corner of the globe the request comes, the American Friends Service Committee is calling upon its sewing groups and individuals to redouble their efforts to send in new and good used garments. As a result, large supplies are being baled and made ready for shipment in Philadelphia to meet whatever need arises. All Quaker supplies will be distributed, as is the policy of the Committee, without regard to race, religious or political affiliation of the recipient, but solely on the basis of need.

"How can we help?" By sending our used clothing to the nearest A.F.S.C. Storeroom, whose addresses are listed below. Funds are also needed both for the small scale work now possible, and for the much greater work which may be available in the near future. An important share of these funds is given through the churches so that practically all Protestant groups are participating in this service of love and sympathy.

A.F.S.C. Storerooms are located in the following cities:

A.F.S.C. Storeroom, 1515 Cherry St.,

Philadelphia 2, Pa.; A.F.S.C. Storeroom, 501 North Raymond Avenue, Pasadena 3, California; Friends Meeting House, 2151 Vine St., Berkeley 7, California; Friends Center, 3959 15th Avenue, N.E., Seattle 5, Washington; (For New York City and vicinity only) A.F.S.C. Storeroom, 144 East 20th Street, New York 3, New York; (For Washington, D.C. only) A.F.S.C. Workroom, 2111 Florida Avenue, Washington 8, D.C.; (For Baltimore only) Friends Overseas Relief, 3107 North Charles St., Baltimore 8, Md.; (For Chicago only) A.F.S.C. Storeroom, 30 North Wells St., Chicago, Illinois.

LABOR PROBLEMS THEN

During the observations of their eightieth anniversary, a large business firm published the following labor provisions imposed on their employees during the first year of their business:

"Store must be swept; counters, base shelves and show cases dusted; lamps trimmed, filled and chimneys cleaned; pens made, doors and windows opened; a pail of water, also a bucket of coal brought in before breakfast (if there is time to do so) and attend to customers who call.

"Store must not be opened on the Sabbath unless necessary and then only for a few minutes.

"The employee who is in the habit of smoking Spanish cigars, being shaved at the barbers, going to dances and other places of amusement, will surely give his employer season to be suspicious of his integrity and honesty.

"Each employee must not pay less than five dollars per year to the church and must attend Sunday School regularly.

"Men employees are given one evening a week for courting and two if they go to prayer meeting.

"After fourteen hours of work in the store, the leisure time should be spent mostly in reading."

Ohio, the state that gave it birth, will be the scene of the seventieth anniversary meeting of one of the oldest woman's organizations in America when the National Woman's Christian Temperance Union will hold its annual convention at Columbus, Ohio, September 14 to 19. The National W.C.T.U. was organized in Cleveland in 1874.

The gathering promises several surprising "dry" developments, according to Mrs. Ida B. Wise Smith, national president.

In 1934, on its sixtieth anniversary, the W.C.T.U. held its regular yearly meeting in Cleveland. Last year's convention was cancelled and an executive committee meeting substituted.

Buy a Sword

By Albert Small

CHRIST'S challenging command to his disciples on the night of his arrest to "Buy a sword" is frequently quoted as a Christian justification for the use of swords and other weapons of warfare. Here we witness the world's greatest teacher grasping the force of climacteric circumstances to drive home one of his masterful presentations of his Gospel of peace.

Let us note that it was not consistent with this teacher's purpose to use a sword for his own self-defense nor for the triumph of his Kingdom. He had come to Jerusalem knowing that he would perish there. "He set his face steadfastly to go to Jerusalem." "No man taketh my life from me. I lay it down of myself." "For this cause came I unto this hour." He did not seek to save himself in that hour. It was not in harmony with his purpose to use a sword for his own protection.

PAINTING THE CONTRAST

Swords were commonly carried for self-defense. But Christ had no desire that his disciples use swords for their protection and he knew that they would not take that course. For he had said that they would forsake him in that hour. He knew that they would seek not violence in battle but safety in hiding.

The words, "Buy a sword," must be read in connection with those other words, "Put up thy sword," for they are really parts of one event. The "command" to invest in a deadly weapon was spoken as Christ and his disciples were making ready to leave the upper room a few hours before his arrest in Gethsemane. They were uttered as a part of his preparation to teach his disciples a fundamental difference between his Kingdom and the kingdoms of the world. At the last supper with his disciples in the upper room, he had been contrasting those kingdoms. "The kings of the Gentiles exercise lordship and authority over their subjects and are called benefactors but with my Kingdom," said Christ, "it is not so, for he that would be greatest among you must be your servant." Christ had spoken to his disciples about his Kingdom in terms which seemed to them exceedingly literal. "And I appoint unto you a Kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." The disciples had yet much to learn about the character of that Kingdom and about the contrast with the kingdoms of the world.

One of the vital points of difference between the Kingdom of God and the kingdoms of the world had to do with the sword. The foundation of Roman authority was the sword. For safety, security and progress it depended on military authority backed by money power. The foundation of Christ's Kingdom was not military power symbolized by the sword, nor money power symbolized by the purse, but good will and spiritual might. This central truth must be driven home and the Master-teacher knew how to do it. As with many other details concerning his final work, Christ seemed to foresee the opportunity and to prepare for it in advance.

THEIR REAL NEEDS

As they were about to leave the upper room, Christ questioned them as to their need. Did they need money? Did they need swords in that hour? "When I sent you without purse and script and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his script; and he that hath no sword, let him sell his garment (at perhaps eleven or twelve o'clock at night) and buy one. For I say unto you, that this that is written must be accomplished in me, 'And he was reckoned among the transgressors,' for the things concerning me have an end. And they said Lord, behold, here are two swords. And he said unto them, It is enough."

Then came the agony of prayer in the garden, after which the mob came to arrest Him. Peter, still a literalist and a militarist, did exactly what would be expected of one of his kind. He decided that now if ever was the time to strike. Christ did not oppose him until the act was done.

Luke tells the story as follows, "When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them (Peter) smote the servant of the high priest and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him."

Matthew writes: "And, behold, one of them which were with Jesus stretched out his hand and drew his sword, and struck a servant of the high priest, and smote off his ear." Then said Jesus unto him, "Put up thy sword into its place: for all they that take the sword shall perish with the sword. Thinkest thou then that I cannot now pray my Father, and he shall presently give me more

than twelve legions of angels? But how shall the Scriptures be fulfilled, that thus it must be?" In that same hour said Jesus to the multitudes, "Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done that the writings of the prophets might be fulfilled. Then all the disciples forsook him, and fled."

FUTILITY OF MONEY OR SWORD

Why take a purse? Was the wealth of these Galilean peasants sufficient to finance a rebellion and overthrow the Jewish and Roman powers that sought to murder the Prophet-King? Why take script? How futile is money in such an hour—for such a task! Why take two swords? Why not take twelve swords—one for each of the Apostles and one for Christ? Against a mob armed with Roman authority and backed by Roman legions, would two swords be enough? Yes, enough for Christ's purposes. Two swords could serve no aggressive or defensive military purpose against such a mob. But the event aided in fulfilling a prophecy that Christ must be "reckoned among the transgressors," for Peter's violent opposition to constituted authority was an act of lawlessness which tended to cause the mob to place Christ in the class of transgressors. Christ twice refers to the event as the fulfillment of prophecy and Matthew refers to it a third time.

The event helped the disciples to see that Christ was the fulfillment of Messianic expectations in a nobler and higher sense than they had ever dreamed before. Christ's lesson made such an impression upon the mind of Peter that he mentioned it in later years as a prophecy fulfilled. "We were eye witnesses of his majesty . . . and we have the word of prophecy made more sure." In other words, "We are more sure of his Messiahship because we ourselves saw the prophecy fulfilled; we are convinced of his majesty because we saw his God-like manner of meeting evil in that hour."

METHOD OF HIS KINGDOM

The event was the Master's supreme opportunity to point out, in an hour that challenges men to take up the sword, a vital difference between Christ's Kingdom and the kingdoms of the world. Peter's act was saved from doing harm to the offender by the Master's touch. It was saved from leaving scars on the souls of those who saw it, by the Master's rebuke. "Suffer ye thus far," he said, but no farther. And Christ turned and rebuked the act of violence and in his rebuke he rebuked all who take the sword.

In later years, when the once impulsive, impatient Simon Peter understood these events more perfectly, he wrote: "For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if when ye sin and are buffeted for it, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow in his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, threatened not; but committed "his cause to God. In the great crisis of his life, the Master, faced with swords, cursed not, he reviled not, he threatened not. What a novel manner of overcoming evil! Peter says that Christ on this occasion left us an example "that we should follow in his steps."

The event helped to show Christ's disciples the contrast between the methods of his kingdom and the methods of the powers arrayed against him. Two swords were utterly weak and useless in such an hour, for such a task as theirs—as a means of opposing the Kingdom of Evil and establishing the Kingdom of Righteousness in the hearts of men. The sword is weak. The Christian spirit is mighty.

CONSTRICTION AND MILITARY EFFICIENCY

BY RICHARD R. WOOD

Professor E. H. Carr, in his book *The Conditions of Peace*, states that it is impossible to over-estimate the military advantage to Germany of the disarmament imposed upon her by the Versailles Treaty. It freed her from old equipment, old methods and old ideas.

It is a fair question whether conscription was not an important cause of the fall of France. In March, 1940, the French Army was regarded as the finest in Europe; by July, 1940, it had ceased to exist. We now know that the French Army in 1940 was not equipped for the kind of war that was being fought in 1940. But M. Pierre Cot, French Minister of Aviation, has assured us that French industry, while less powerful than German industry, was supplying the French Army with precisely the supplies the French military authorities asked for.

We are told that General de Gaulle developed the theory of the *Blitzkrieg*. The French officers read de Gaulle's book; the German Army applied his theories. Why?

Is not part of the answer to be found

in the fact that the French Army was protected by conscription from constructive criticism? When every man has to go into the army, very few men can afford to criticize. If they have themselves completed their military service, they have sons or relatives about to undergo it. There is a tendency to soft-pedal criticism that may make for personal unpleasantness.

A military bureaucracy is like every other bureaucracy, it tends to settle down into comfortable routine, unless shaken out of its rest by emergencies. No nation is prepared to admit that it is seeking emergencies; so every nation's policy is, at least ostensibly, directed at preventing any interruption of the repose of its military bureaucracy.

When there is additional insulation against criticism provided by a system of permanent conscription, one would expect a nation in which conscription is long-established to be at a serious disadvantage in military efficiency when war actually occurs. The fact of France at least suggests that this expectation is well-founded and that conscription as a permanent policy is a permanent and serious threat to military efficiency.

The American Friends Service Committee will hold one of its regular meetings at Earlham College, November 1-5. A conference will be held in connection with it.

Friends interested in attending these meetings should begin to make their plans early because of the limited accommodations available and the difficulties of transportation. Reservations should be sent to Eleanor Stabler Clarke, American Friends Service Committee, 20 South 12th Street, Philadelphia 7.

The Conference, at which Friends will make plans for the meeting of Quaker responsibilities in the post-war period, is being held in conjunction with the regular meeting of the American Friends Service Committee. The opening session will take place in the Earlham College auditorium at 10:00 Wednesday, November 1.

The pacifist who stoops to controversy is by that very act setting up a new center of conflict and decreasing the peacefulness of the world. But to live in quietness with those whose opinions or actions we detest is a manifest victory for the tranquil spirit of God and a sovereign means of bringing His Kingdom in.—EVELYN UNDERHILL.

"The Lord God before whom I stand" is the secret of Elijah's courage, independence of judgment, and remarkable influence in a day when the fortunes of religion were very low.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

WHAT FRIENDS ARE THINKING

I wrote to you . . . in the hope of showing you how brimfull my heart is with love for you.

2 Corinthians 2:4 (Weymouth).

* * * *

Our spirits are burdened by the suffering of humanity and attendant ills of the world conflict, not the least of which is the disintegration of many homes, the ever increasing use of drugs and alcoholic beverages, and the confusion in the hearts and minds of many in regard to their duty in this crisis.—Wilmington Yearly Meeting Epistle.

* * * *

The world's . . . desperate need for a spiritual and redeeming message has caused us to feel anew our inadequacy in the building of the spiritual kingdom. . . . This kingdom, we are convinced, can be realized more fully by a continuous and concerted effort in . . . "the reclamation or conservation of human personality." . . . It could well be that Friends have been called for such a task and for such a time as this.—Indiana Yearly Meeting Epistle.

* * * *

We share with you the belief that our first search must be for the spiritual basis of our life, and that we do stand in deepest need of the revival of a prophetic Christian ministry in all our Meetings. . . .—London Yearly Meeting.

* * * *

Work grows out of worship and worship culminates in work. . . . Our ministry to the oppressed has a spiritual foundation. . . . The closeness with which we have been bound together in spirit measures the value of our group worship.—New York Yearly Meeting Epistle (General Conference).

* * * *

The work of Friends anywhere concerns Friends everywhere. . . . Repeatedly we have felt our closeness to all who are seeking a better way of life. . . . Our sense of unity with all mankind has brought us closer to the reality of God.—Baltimore Yearly Meeting Epistle (General Conference).

* * * *

We become truly free only as we recognize ourselves as bound by the principles which guided the Master. . . . We reaffirm our historic faith that the methods of love alone are right, that the methods of love alone will bring the

only kind of victory that will be right for humanity to achieve.—Pacific Coast Association of Friends Epistle.

War is hardening our hearts. To preserve our sanity we become apathetic. In such an atmosphere no true peace can be framed; yet before us we see months of increasing terror. . . .

True peace involves freedom from tyranny and a generous tolerance, conditions that are denied over a large part of Europe (and elsewhere). But true peace cannot be dictated, it can only be built in cooperation between all peoples. That way of peace is not to be found in any policy of "unconditional surrender" by whomsoever demanded. It requires that men and nations should recognize their common brotherhood, using the weapons of integrity, reason, patience, and love. . . .

In every country there is a longing for freedom from domination and war which men are striving to express. Now is the time to act.—London Yearly Meeting Epistle.

O God, who art the Truth, make us one with thee in everlasting love! For in thee alone is the sum of our desires. Let the whole creation be silent before thee, and do thou speak only unto our souls.

THOMAS áKEMPIS.

PACIFIST RESEARCH SERVICE

The Pacifist Research Bureau is composed of a representative group of religious pacifists concerned with domestic and international problems arising from war. It bases its work upon the philosophy of pacifism: that the purpose of all human endeavor is the creation of a world brotherhood in which cooperative effort contributes to the good of all, and that man should exercise such respect for human personality that he will employ only love and sacrificial good will in opposing evil.

It is financed entirely by the contributions of organizations and individuals who are interested in seeing this type of research carried on. Contributions may be made to The Pacifist Research Bureau, 1201 Chestnut Street, Philadelphia 7, Pennsylvania. They are deductible for income tax purposes.

Be not troubled at disappointments; for if they may be recovered, do it; if they cannot, trouble is vain. If you could not have helped it, be content; there is often peace and profit in submitting to Providence, for afflictions make wise. If you could have helped it, let not your trouble exceed instruction for another time.—WILLIAM PENN.

Forum

Editor, THE AMERICAN FRIEND:

Samuel Levering's article, "Can We Get Rid of War?" in THE AMERICAN FRIEND for August 10, is an admirable presentation of a vitally important point of view. Because Quaker pacifism flows from an attitude that is necessary, if the harmonious world community Samuel Levering describes is to be established, it is well worth while for Friends to maintain our testimony even in the frustrations and disappointments of these times.

May I call attention to the opportunity offered individual Meetings and groups of Friends by the tercentenary of the birth of William Penn, to be observed on October 24, 1944?

William Penn was actively involved in founding three of the thirteen original States of the United States; he was one of the important contributory influences in the formation of the Constitution of the United States. His championship of religious and political liberty made a mark on the history of England.

For these reasons the tercentenary is likely to attract attention to him, and so to the religious principles, loyal application of which made him important. William Penn was first of all a Quaker, devoted to his religion and ready to serve it at all costs. From his Quakerism flowed his concern for religious and political liberty, for social justice, for justice to Indians and to exploited peoples, for education, for harmonious world organization. The tercentenary is an opportunity to emphasize basic principles as much needed today as when Penn tried to apply them in his "Holy Experiment."

Any Quaker Meeting or group can help advance living Quakerism in 1944 by helping to call attention to the faith and practice that made the boy born in 1644 historically important.

Here are some suggestions for Meeting programs:

1. Help the members learn about Penn by reading *Penn*, by Elizabeth Janet Gray (Viking Press). *William Penn: a Tercentenary Estimate*, by William Wistar Comfort (University of Pennsylvania Press). *Fruits of Solitude*, by William Penn (David McKay). *Penn's Plan for a Parliament of Nations*, edited by Esther Holmes Jones (Friends Central Bureau), or in "International Conciliation" No. 394, November, 1943.
2. Arrange to send letters to local papers, with quotations from Penn's writings.
3. Arrange a community meeting.

4. Arrange a Sunday School program.
5. Encourage Young Friends to work out a dramatic presentation of some scene in Penn's life like the famous trial of Penn and William Mead. An adequate account of this is given in Gray's *Penn*.

6. Encourage attention to the Penn Tercentenary in schools, churches and service clubs of the community.
7. Consider persuading the local moving picture theatre to show *Courageous Mr. Penn*, an English film, made during the war, which can be rented from Hoffberg Productions, 620 Ninth Avenue, New York 18, New York.

Through some or all of these activities, Friends can help strengthen the spirit of justice, of mercy, of obedience to the will of God, so desperately needed in the world today, by appropriate observance of the tercentenary of William Penn, a man who became historically important by his loyalty to those principles three centuries ago.

RICHARD R. WOOD.

Philadelphia, Pa.

Editor, THE AMERICAN FRIEND:

Before our Savior ascended to heaven, he left with his disciples this great word: to go and make disciples of all the nations, . . . teaching them to observe all things whatsoever he had commanded them. Matthew 28:19-20.

Prominent among the "all things," which Jesus had commanded his followers was the injunction to love their enemies, and always return good for evil. Are not we, as Friends, failing to proclaim as we might, to all men in this time of the world's great need, this blessed teaching of our Lord, which if heeded would cure the curse of war, under which the world suffers so terribly today?

I long to hear more Friends' voices raised to tell mankind that our Father in heaven sent His Son to save us from the miseries that war is inflicting upon us.

RALPH G. LEVERING.

Ararat, Virginia.

LOSS AND GAIN

God often touches our best comforts, and calls for that which we most love and are least willing to part with. Not that He always takes it utterly away. But to prove the soul's integrity, to caution us from excesses, and that we may remember God, the Author of those blessings we possess, and live loose of them. I speak my own experience. The way to keep our enjoyments is to resign them; and though that be hard, 'tis sweet to see them returned, as Isaac was to his Father Abraham, with more love and blessing than before.—WILLIAM PENN.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

Dedication for Service

To be ready to start the Sunday School year on Rally Day, the first Sunday in October, it seems appropriate to install the officers and teachers on the last Sunday of September.

To make the most of this occasion and to lay the responsibility of Christian Education directly upon the Meeting, it is suggested that the installation become a part of the morning worship service. Unprogrammed Meetings can use some of the suggestions near the close of the hour for worship. Meetings accustomed to a program may find here helpful suggestions for planning their service. Following the sermon have the names of teachers and officers read indicating positions to be occupied. Let them rise as their names are called.

CALL TO WORSHIP: (to be sung by choir.)

"The Lord is in his holy temple
Let all the earth keep silence before him."

MEDITATION

SCRIPTURE READING: Deuteronomy 6:4-9

HYMN: Where Cross the Crowded Ways of Life

ANTHEM

SERMON: on the importance of Christian teaching

CHARGE TO TEACHERS AND OFFICERS: (teachers and officers stand.)

The extension of the kingdom of God in the hearts of men calls for a variety of gifts. As Paul has written, there are diversities of gifts, but one spirit; different administrators, but one Lord. You, the officers and teachers of this Meeting, have been called into the teaching ministry. You stand, in a peculiar sense, joining what is and what shall be in the life of the church. You are called by the need and your fitness and your desire to help to encourage and direct a growth of mind and spirit that shall bring to fulfilment the promise of lives in Christian character and service.

For this coming year it will be your high privilege to know and understand the pupils of our school, to believe in them and their world. Walking with God and leading them into this high calling demands true Christian discipleship, tireless preparation of mind and spirit, and a complete dedication of life to the kingdom of heaven.

CHARGE TO THE PARENTS: (parents stand.)

You, the parents of the scholars in our School, to whom has been granted the privilege of first care for the tender plants that are soon to grow into sturdy characters; upon you, even more than all others, rests the responsibility of implanting Christian ideals in the hearts of your children. As the Meeting seeks to supplement your work by stated hours of instruction, we covet your sympathetic cooperation, that we might truly be laborers together with the Lord in achieving his will and purpose for all.

CHARGE TO THE CONGREGATION: (everyone standing.)

Since all men are called to be kings and priests unto God, we would admonish you all to "study to show thyself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth," that we all may attain unto the unity of the faith and of the knowledge of the Son of God unto full grown men, unto the measure of the stature of the fullness of Christ.

A DEDICATION PRAYER

HYMN: Immortal Love Forever Full

(See THE AMERICAN FRIEND, August 24.)

BENEDICTION

LITERATURE FOR FRIENDS SUNDAY SCHOOL

NURSERY

(Age 2 and 3)

TEACHER

Religious Nurture,

by Mary E. Lloyd; \$1.00.

This is a book of guidance for the teacher of the Nursery Department. It furnishes material for a year's work and gives helpful direction for conducting a nursery department.

PUPIL

My Book,

by Mary E. Lloyd; 15c per Quarter.

This is an attractive book of pictures and stories within the understanding of the 3-year-old. There is a *My Book* for each of the four seasons.

There is a letter in the book to parents suggesting how to use the book in the home.

Nursery Picture Set; 11" x 14"; \$1.00.

These large pictures are not intended for specific lessons, but will fit into many stories and conversations, helping the children to see the religious values in their every day lives. There are two lovely Bible pictures in the set.

BEGINNERS

(Age 4 and 5)

TEACHER

Child Guidance; 25c per Quarter.

This Methodist Monthly Magazine gives help to the teacher of the Beginners Group Graded lessons. Complete teaching plans are given for each Sunday.

PUPIL

Beginners Lesson Pictures;

12c per Quarter.

For each Sunday there is a card 5" x 6 1/4". On one side there is a colored picture and on the other a story to go with the picture.

The cards come in a folder on which there is a message to parents.

PRIMARIES

(Age 6-7-8)

TEACHER

The Penn Primary Children's Teacher;
10c per Quarter.

This is a mimeographed, illustrated Friends publication, containing suggestions and materials for teaching the Primary Group Graded Lessons. Many references to Quaker ideas and history are introduced. There are several pictorial reading cards for the Teacher to use with the class.

The Primary Bible Picture Rolls; 16" x 20"; \$1.00 per Quarter.

A beautifully colored picture for each Sunday.



● In celebration of William Penn's 300th anniversary, the mural painting has been reproduced on post-cards in full colors. As long as the supply lasts, Friends' meetings are welcome to a supply of the post-cards, free of charge, on request to the Company.

WILLIAM PENN, founder of Pennsylvania in 1682, is the central figure in N. C. Wyeth's mural painting in the Home Office of the Penn Mutual. Shown with him are three men most responsible for the deed of grant of the Province: King Charles II, his brother the Duke of York, who succeeded him as James II, and Sir Leonine Jenkins, England's Secretary of State. Below Penn, to the left, stands George Fox with the Quakers for whom Penn founded the Province as the "Holy Experiment" of religious freedom within the frame of government. The background is an allegorical representation of the London of 1682 as the aged Old World in contrast with the bright New World of Pennsylvania. Penn's ship, the *Welcome*, appears on the Delaware River.

The PENN Mutual Life Insurance Company
founded 1847

Independence Square, Philadelphia, Pennsylvania

QUAKERDOM • AT • LARGE

The annual William Penn lecture under the auspices of the Young Friends Movement at Philadelphia will be given in 1945 by Cecil E. Hinshaw, the new president of William Penn College, Osakloosa, Iowa.

* * * *

James Vail will speak at New York Friends Center, September 12, on his recent trip to India and China. Later in the evening he will be guest of honor at an open house. Friends Center will devote two evenings to discussions of Quaker activities. The Thursday meetings for worship will continue from eight to nine o'clock. Henry J. Cadbury will speak at a celebration of the three hundredth anniversary of the birth of William Penn, which falls on Tuesday, October 24. Friends Meetings in the New York area are collaborating to make this meeting possible.

* * * *

Cecil E. Hinshaw, president of William Penn College, announces the following additions to the faculty: Haridas T. Muzumdar, Ph.D., lecturer in institutes of international relations and author of many books about Gandhi and India, will join the faculty as professor of economics and sociology. M. C. Morris, Ph.D., former French and German professor at Manchester College, Indiana, and former worker with the Service Committee in Russia, will join the faculty as professor of French and German. His wife, Elizabeth Morris, former Young Friends Secretary of the Philadelphia area, will teach art. Inez Smith, former librarian at Simpson College, Indianola, Iowa, has taken over the position of librarian at Penn.

NEWS OF OUR MEETINGS

Merle Davis was with the Jonesboro, Indiana, Friends Meeting on the evening of August 6, showing moving pictures of Friends work in Africa and Jamaica. A group of Jamaican friends, who live a few miles from Jonesboro, were present and sang, "Draw Me Nearer." Their presence added to the interest and fellowship and it is hoped that they may come again.

* * * *

Keith Sarver of Iowa Yearly Meeting will take up the pastoral work at Watseka, Illinois, on the first of September. Keith Sarver will spend a few days each week in Chicago where he is a student at the Chicago Evangelistic Institute, while his wife remains in Watseka to help carry on the work.

Friends here have been holding services without a pastor for several months and are looking forward to the coming of these young Friends to take up the work.

* * * *

Due to gas and tire shortage for the past two years, regional conferences have been arranged, instead of a Yearly Meeting Young People's Camp as was formerly held in Western Yearly Meeting. At the suggestion of the Christian Education Committee, Blue River and Sandcreek Quarterly Meetings held a joint conference at Paoli, Indiana. Last year a similar conference was held at Blue River and this year at Sandcreek and Azalia. Each conference has proved to be inspirational and spiritually helpful. The theme of the Conference was, "Onward for Christ and the Church." Errol Elliott, the guest speaker, brought five challenging messages which will bring fruit in the lives of those in attendance. Mrs. Carlton Fields of West Newton was present by invitation and led in the singing, recreation and taught a class in music appreciation. Belva Newsom taught a class in Friends history and principles, and Clara Mary Newsom gave a lecture on Palestine. The young people of Sandcreek and Azalia spared no effort in providing for the comfort and welfare of the guests. Much credit for the success of the conference was due to Mina McHenry, Quarterly Meeting Superintendent of Christian Education.

* * * *

Springdale Quarterly Meeting was held August 5 and 6 at Springdale, Iowa, with representation from Buffalo, Bloomington, Muscatine and West Branch. Eight ministers were seated on the platform on Saturday morning. During the Ministry and Oversight Meeting an announcement was made that Earl Prinitz, a young man from Buffalo, intended to enter the ministry, beginning his work soon at New Sharon. He was asked to read the Scripture lesson in the morning meeting, and this was followed by an impressive consecration service. Many gathered around the altar and rededicated their lives to God's service.

The Woman's Missionary Union met at the noon hour, following the luncheon which was held in the basement. Viola Smith presided at the meeting. The afternoon was given over to reports of the activities of each Monthly Meeting during the past year, which were quite satisfactory. Abbie Lake of University Park was a welcome guest. Paul Bar-

nett's presence added much to the Meeting; he spoke on both Saturday and Sunday and participated in the Young People's Rally Sunday afternoon at Bloomington. An election of officers was held by the young people—Alice Kintz of West Branch being elected president.

* * * *

Butternuts Quarterly Meeting, New York Yearly Meeting, occupies a territory of magnificent distances and is greatly handicapped thereby, especially in these days of difficult transportation. However, at the session held at West Brookfield on the 19th and 20th all four of the local Meetings constituting the Quarterly Meeting were represented and the devotional and business exercises went forward to the satisfaction of all. Ruth Craig, presiding clerk of the Yearly Meeting, spoke in the morning meeting on Sunday and Elizabeth Hazard, Yearly Meeting secretary, in the afternoon.

Perhaps the outstanding feature of interest of the Quarterly Meeting was the presence and contribution, in song and testimony, of a group of Jamaican Negroes who have been located in the nearby camp to assist in the harvesting of farm crops. Not only one but three camps are in the vicinity, two of them occupied by Negroes from Jamaica and one from Florida. Martin Thornton, the pastor of the local West Brookfield Meeting has been faithful in ministering to the spiritual needs of these people and, at his request, a number of them attended Quarterly Meeting on Sunday. They sang, singly and as a group, as well as joining with the congregation in song. When opportunity was given for testimony they responded, one might almost say, vociferously, to the delight and inspiration of most of the members of the congregation. It seems that no representatives of Friends mission work in Jamaica were among the group but plenty of enthusiasm and religious fervor was manifest. The entire occasion of the Quarterly Meeting was one that will not be soon forgotten by those who were privileged to be present.

Governments rather depend upon men than men upon governments. Let men be good, and the government cannot be bad. But, if men be bad, let the government be ever so good, they will endeavor to warp and spoil it to their turn. . . . That, therefore, which makes a good constitution must keep it, namely, men of wisdom and virtue.

WILLIAM PENN.

CHRISTIAN ENDEAVOR SUMMER CONFERENCE

The Christian Endeavorers of Kansas Yearly Meeting of the Friends Church met on July 31 at Camp Wa-Shun-Ga near Junction City, Kansas, for their twenty-eighth annual summer conference. Evidence that the conference is growing was proved by the number in attendance, the total registration this year being three hundred seventy.

The presence of the Holy Spirit was felt in a marked way in the first service, and young people continued to yield to His call throughout the entire conference.

Amos N. Henry, pastor at Damacus, Ohio, was the special speaker. The early morning Quiet Hour and the Vespers were rich times of drawing closer to our Master, thus preparing us for the services that followed. All of the classes were of definite help to young people and helped to solve many perplexing problems in their lives.

We looked with eager anticipation to these days, and the Lord has not disappointed us. Now they are history and truly our hearts go out in praise and thanksgiving to God for His plan and provision for lost humanity. We thank Him and want to serve Him better this coming year.

WAYNE L. CONANT.
META RUTH FERGUSON.
MADGE VAN SICKLE.

BIRTHS

ANDERSON—To Donald L. and Grace Emerson Anderson, on August 13, a son, Donald Lee Jr., at Las Vegas, New Mexico.

HALE—To William Q. and Mildred Holmes Hale, on August 16, 1944, in New Haven, Connecticut, a daughter, Joanna Ardelle.

KLECKNER—To Dr. Albert L. and Emily Jane Kleckner, a son, Richard Lewis, on August 16, at Indianapolis, Indiana.

SELKEN—To Robert Lewis and Juanita Skinner Selken, a son, Robert Lewis Jr., on July 10, at Indianapolis, Indiana.

WOOD—To Lowell and Irene Kellogg Wood, on August 13, a daughter, Marion Joyce, in Minneapolis, Minnesota.

MARRIAGES

CORRIGAN-DUDLEY—Margery Dudley, a member of First Friends Meeting of Indianapolis, Indiana, to Thomas E. Corrigan on June 4.

PAUL-BINKLEY—Jo Ann Binkley to Richard Harold Paul, a member of First Friends Meeting, Indianapolis, Indiana, on July 9.

SHROCK-CRAWFORD—Florence Crawford to Gerald Shrock on Sunday afternoon, June 18, in Amboy, Indiana, Friends Church, with Isaac Harris, pastor, officiating.

DEATHS

LAMB—Martha Haskett Lamb, widow of Ezra T. Lamb, at her home in Amboy, Indiana, on August 9, aged eighty years. Services were held in the Amboy church with the pastor, Isaac Harris, in charge.

RIDGWAY—Lora McCoy Ridgway on July 13 at her home in Amboy, Indiana. Survivors are the husband, Benjamin A. Ridgway; three daughters, Beatrice Faulkner of Corning, New York; Dorothy Ridgway of Fort Wayne, Indiana; and Jessie Eberhart of Terre Haute, Indiana; one son, Murray of Chicago; eight grandchildren and three great grandchildren; a brother, Jesse McCoy of Hope, Michigan. Services were held in the Amboy Church with the pastor, Isaac Harris, in charge.

WILLIAMSON—Leon Williamson on August 2 at Los Angeles, California. He was a member of Minneapolis, Minnesota, Monthly Meeting. He is survived by his wife, Dr. Ellen Williamson; three daughters, Ellen Abs, Nydia Worrall, and Lillian Sigford; two sons, Furbie of Los Angeles, and Stanley of Minneapolis; and thirteen grandchildren, all of Minneapolis.

An award for outstanding achievement in improving white-Negro relations in the United States will be offered by the Race Relations Department of the Federal Council of the Churches of Christ in America to the American citizen whose work in the removal of racial tensions and conflicts has been outstanding, it was announced by Dr. George E. Haynes, Executive Secretary of the Department.

The award, which will be known as the Edward L. Bernays Award, is a \$1,000 United States Savings Bond, and will be presented sometime in February, 1945.

WANTED TO BUY: PAINTINGS BY EDWARD HICKS, Bucks County, Pa., Quaker Artist (1780-1849). Kindly describe subject, condition and state price. Robert Carlen, 323 South 16th Street, Philadelphia, Pa.

AN APPEAL TO SERVE

MEN WANTED, who aspire to a future of serving humanity rather than just a job. Men eager to help allay suffering, alert to foster community interests, and ambitious to fill positions of high esteem. For those who are willing to work long and hard in order to achieve this goal, Whites Institute of Wabash, Indiana, holds promise of a noble career. Two house mothers to supervise teen age girls and two assistants are needed at once. Cash salaries and full maintenance. Contact Superintendent Parvin W. Bond at once, R.F.D. Number 5, Wabash, Indiana.

WANTED

At William Penn College, a man to take charge of general maintenance work—buildings and grounds—and to serve as heating plant engineer. A printer is also desired. Address Cecil E. Hinshaw, President, William Penn College, Oskaloosa, Iowa.

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WANTED

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROWbridge 6883.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. Riley 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmet Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a.m. and Bible School at 11:45 a.m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Christian Endeavor 6:30 p.m. J. A. Morris Kimber, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a.m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p.m. Arthur Santmler minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone PL 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York 3, N. Y., from May through September, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Meeting for Worship, 11:00. George Moore, Minister.
University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WINSTON-SALEM, N. C.

Friends Meeting, Broad at Sixth. Bible School 9:45; Morning Worship 11:00; Young Friends Meeting 6:30. Howard B. Yow, minister.

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